MUTINY

A PAPER OF ANARCHISTIC IDEAS & ACTIONS
ISSUE #29 AUGUST 2008

■ Declaration in Defence of El Barrio ■

Rural Cities: Land Grabs in Indigenous Territories ■ A Teenage Manifesto ■

The Sea is Rising and so is the Working Class ■ News, Reviews and more...

Mutiny is an anarchist collective based in Sydney. We started this zine to explore different avenues of disobedience & resistance, & to encourage people to write about their ideas, actions & experiences.

Mutiny is currently exploring ways to resist gentrification, in particular the 'redevelopment' proposed in the Redfern area by the Redfern Waterloo Authority. We're keen to work with other people opposed to this redevelopment & the displacement, rent hikes & ugliness it involves. We meet regularly: please contact us on the address below.

c/- PO Box 4, Enmore, NSW, 2042, Australia
mutineers@graffiti.net

Back issues at www.jura.org.au/mutiny - more coming soon

Editors: Max Solidarity, Graff Cat, Princess Mob, Dumpstered Twin

Images: Front cover thanks to Corey Soy Sauce Fish Core, back cover thanks to Kaka, image this page by Rini Templeton: http://www.riniart.org

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Brief news

Aotearoa: Condoleeza Rice visits

Condoleeza Rice flew into a storm in more ways than one after touching down in Auckland late last night – a once in a decade storm bearing down on Auckland forced the cancellation of a powhiri [Welcome Ceremony] planned for 11am, & she was met in Tamakimakaurau with protest, outrage & disgust.

Spurred on by a bounty of $10,000 offered by a students' association for Rice's arrest, 150 protesters challenged her presence in New Zealand. They called for her arrest under the Geneva Convention for war crimes & the sanctioning of torture.

Rice will accompany Winston Peters, NZ minister for foreign affairs, to a meeting in Apia, Samoa to meet Pacific Island leaders. Condaleezza's slavish adherence to neo liberal orthodoxy see the pressure on for an FTA (Free Trade Agreement) between NZ & the US. The reality of neo liberalism for us in the Pacific means the exploitation of labour & natural resources. It means the rampant spread of poverty in the Pacific & the degradation & exploitation of our oceans, habitats, flora & fauna. Colonisation in the Pacific continues in the models of development that are being sold through a masquerade of trade, governance & security.

See http://uriohau.blogspot.com for more.

Bangladesh: garment workers attack factories as thousands wildcat & riot

Savar, Dhaka area: On Friday 8th Aug two workers on the overnight 'graveyard' shift at Biswas Synthetics Limited were caught sleeping by 'ansar men', who then assaulted them. (Ansars are a civilian volunteer defence group, an auxiliary to the professional security forces; they have had numerous clashes with garment workers in recent years.)

Already unhappy with the ansar military presence in the factory, for hundreds of workers arriving for the Saturday morning shift hearing of the assault was the last straw. 400 workers, mainly women, had recently been sacked with no warning & without receiving wages owed. The new shift refused to work & demonstrated for payment of wage arrears, punishment of the ansars, & removal of the factory manager. The factory bosses failing to respond, a scuffle occurred between demonstrators & ansars, who retreated to their camp in the factory grounds. Workers then attacked the ansar camp with sticks, stones & bricks. The ansars responded with rifle fire into the crowd, injuring at least two workers with serious leg wounds.

Workers spent the next four hours vandalising the factory until a huge contingent of police & soldiers arrived & eventually brought the situation under control by 2pm. The ansar camp has since been removed from the factory.

There have been numerous other strikes and riots around Bangladesh and workers have begun to win concessions. Bangladesh Knitwear Manufacturers & Exporters Association (BKMEA), for example, has announced it will open five 'fair price shops' to sell subsidised staple foods to its workers. They have also hinted at an 'inflation allowance' (probably 20% of current wages) being paid.

Abridged from an article on libcom.org, by Ret Marut

Montreal, Canada: riots against police killing

Rioting broke out in Montreal on August 10 after police shot & killed one young man & injured two other people. Freddy Alberto Villanueva died from his injuries in hospital. This was the 43rd Montreal police killing in 22 years.

After a peaceful demonstration to protest the shooting, some protesters torched eight cars parked outside a fire station, then set dozens of fires in the streets & pelted responding fire trucks with bottles. Close to 100 people looted shops of food & goods.

The Collective Opposed to Police Brutality (COBP) said: "Youth & others are fed up being targeted by the police, & being constantly harassed for the colour of their skin, age, & clothes. The people who participated in the uprising on Sunday did not come from street gangs & were not criminals, as expressed by Yvan Delorme, chief of the SPVM [Service de police de la ville de Montréal: Montreal police service]. Rather, they were residents of the neighbourhood & the surrounding area & live daily police repression & discrimination."

United Kingdom: Climate Camp

Climate Camp in the UK managed to breach both fences of the Kingsnorth power station on August 9. The Blue Block (or Great Rebel Raft Regatta) attempted to approach by water along the River Medway. Not wanting to be outdone, the Silver Block had planned to approach from above. The Green Block meanwhile focused on making its way through the undergrowth, with the Orange Block completing the set with a children-friendly march to the main gates.

The Kingsnorth power station's owners (German owned EON) want to expand the plant & this would mean the first new coal fired power station in the UK for over 30 years. A site was occupied about a mile from the power station & although the police illegally confiscated a lot of essential materials for the camp, raided it twice, & were condemned for their use of 'stop & search' powers, they didn't manage to stop up to 2,000 from taking direct action against the development, with blockades, bannerdrops & pickets across the South East region.

Police said they had arrested 100 protesters & charged 46. A spokesman for EON said the protesters had not affected its power output. There was debate within the movement & opposition raised by mining unions over the camp's focus on opposition to coal.

Protesters using one fence to scale a second fence at the power station

In Australia: the 57 people arrested at Camp for Climate Action in Newcastle, most of whom were charged with trespass, are asking for help to pay their fines, which total $28,000. You can donate online through http://foe.org.au/donate/index.php, or deposit directly to:
Climate Camp Australia
BSB: 650 000
Account Number: 984525802

Iceland: Direct Action Shuts Down Heavy Industry Projects

Iceland has a reputation for clean energy, & is usually the textbook example of clean, green geothermal energy. But recently, aluminium corporations ALCOA, RioTinto-Alcan & Century Aluminium are pushing for large scale, intensive geothermal development to power new smelters on the subarctic island, destroying large tracts of silent, empty, undeveloped wilderness. On top of this, if all the heavy industry plans are executed, all major glacial rivers would also be dammed.

Saving Iceland is holding its fourth direct action camp in the Icelandic wilderness. Over the last weeks, work on the Century Aluminum Helguvik smelter construction site was stopped for a day. Century's existing smelter as well as a steel factory were blockaded, holding up a shift change for several hours.

A Reykjavik Energy geothermal drill site at Hellisheidi, being built for Century, was completely shut down for a day as activists locked to machines, climbed the drill & occupied the power control room.

The national power company Landsvirkjun had its office invaded, & its CEO Fridrik Sophusson had his home visited. Saving Iceland nailed an eviction notice to his door. Landsvirkjun want to remove farmers from the Thjorsa river valley to build a number of dams to provide energy to a Rio Tinto Alcan smelter.

From www.indymedia.org

Palestine: Two Youth Murdered As Israel Tries To Suppress Ni'ilin Uprising

For almost 4 months residents of Ni'ilin Village in the occupied West Bank, along with their Israeli & international supporters, have been trying to defend their lands through grassroots popular resistance, which include almost daily demonstrations, attempts to block bulldozers & clashes. After losing much of its land in 1948 & due to the massive construction of settlements on its lands since 1967, Ni'ilin is now left with merely 7,000 dunams (1,700 acres). 2,500 dunams (about 620 acres) of these lands are expected to be left isolated & effectively confiscated behind Israel's illegal segregation wall according to the current trajectory.

The Israeli army has employed severe & brutal violence in its attempt to suppress the Ni'ilin uprising, that has so far caused hundreds of injuries & has included arrests, the imposing of siege & curfew as collective punishment, the shooting of a cuffed & blindfolded detainee, & most recently the cold blooded murders of ten year old Ahmed Mousa & 17 year old Ahmed Amireh who was mortaly injured on the eve of Mousa's funeral, & succumbed to his wounds five days later.

Villagers vowed to continue the struggle against the theft of their lands & their livelihood.

From www.indymedia.org

Australia: G20 Charges

Akin Sari, who is currently in jail after pleading guilty to a number of offences relating to the 2006 G20 protests, finally had his appeal against his sentence heard early this month. One charge of 'criminal damage to a police brawler van' was dismissed, because it overlapped with the charge of 'riot', & would therefore be double punishment. However, the judge then reworked the other sentences to give the same total jail time: 28 months, with a non-parole period of 14 months.

The judge said that the sentence of 6-months given for an office occupation that lasted less than ten minutes was 'extremely lenient', & that wearing a white suit indicated greater moral culpability for the offences relating to the street protests. The cases of the 13 people still to go to trial will begin mid next year. For updates on the solidarity campaign, see www.afterg20.org, or email afterg20@gmail.com.

Akin's address is:
Akin Sari
c/- Corrections Victoria
GPO Box 123
Melbourne
VIC 3001

Make sure you put a return name & address or letters won't be accepted

RURAL CITIES: THE LOGIC OF LAND GRABS IN INDIGENOUS TERRITORY.

by Mayahuel

The real cause of poverty suddenly dawned upon the governor of Mexico's southernmost state this year. Naturally it has nothing to do with the way capitalism functions: the problem, according to Juan Sabines Guerrero from the so-called "left-wing" government, the PRD (Democratic Revolution Party), is that people in the state of Chiapas are too "disperse" and for that reason government services can't reach them. Curiously, this realisation came to the functionary while large areas of Chiapas were troubled by flooding and the inadequacy of government and state institutions was (once again) painfully showing.

Today in Chiapas, people are demanding the right to govern themselves in ever increasing numbers: the EZLN (the Zapatistas), the Resistance Network Against the Federal Electricity Commission, various political prisoners collectives and civil society organisations who collectively identify themselves as the Other Campaign, and thousands of indigenous communities whose languages, customs and traditional governments form a formidable opposition to Government control.

Miracle cure or disaster capitalism?

The Rural Cities Programme in Chiapas plans to establish regional centres where basic public services such as schools, housing, electricity, paved roads and sanitation are to be provided by the PRD government. This is offered in exchange for expansive indigenous territories currently held under communal land title: communities would be obliged to abandon their land in order to "live like citizens", as Sabines puts it. Family sized plots and employment opportunities in factories and other multinational enterprises as part of each Rural City are also being offered. It should come as no surprise that Chiapas is rich in minerals, oil and bio-fuels. The battle for this territory is crucial for the fruition of free trade agreements such as NAFTA (1994), Free Trade Area of the Americas (since 1994), Plan Puebla Panama (2001), and the freshly inked security partnership with the US called the Merida Initiative (also known as Plan Mexico) seems to be the icing on the cake. As it is, rural communities in Central America are increasingly obliged to produce products for export over local consumption. The Rural Cities plan in Chiapas aims to smash communal land ownership in order to secure export driven production and control over the general population.

But the Rural Cities idea is nothing new…

In 1957 in an attempt to quash support for decolonisation forces in Algeria, particularly the National Liberation Front and the National Liberation Army, the French Government forcibly relocated rural communities into concentration camps under military supervision. The regroupement program transferred over 2 million people, targeting Muslims, over 3 years.

The US Army used a similar counter-insurgency tactic in Vietnam. "Relocation" consisted (consists) of destroying the fabric of rural society, using every military means possible to uproot the people and lay waste to their homes, in the hope of creating a captive mass of people with their spirits broken, because they thought this would facilitate easier penetration with a new ideology. Millions of Vietnamese villagers were transplanted into urban enclaves to loosen

them from their traditional values to make the imposition of new ones easier.

Just south of Chiapas, during the Guatemalan civil war (1960-1996) and following the Army's Coup under Mejia in 1983 rural communities were forcibly relocated into "model villages". The Guatemalan government has since sold some of these cities to a corporation called Agro Aldeas.

Pushed by the World Bank and the Inter-American Development Bank, these strategies are aimed at restructuring territory for capital investment: removing rural populations from their lands. It's all clearly spelled out in the Plan Puebla Panama´s first official documents signed by the Mexican Government.

Back in Mexico, secret negotiations are known to be going on between the Government and major corporations including Coca Cola, corporate media such as Fundacion TV Azteca, Televisa, Teleton, and major banks such as Banamex and BBV. It's likely that they are involved in funding the first 25 rural cities planned during Sabines' 6 year term in Chiapas. The Agro Aldeas example in Guatemala gives us a pretty accurate idea of what their interests are. Nuevo San Juan Grijalba, the first of the rural cities in Chiapas is being constructed at the moment, alongside seven other cities in last year's flood-affected zone where twenty-five people died.

Looking at the Emergency Response Legislation being rolled out in NT and WA, we needn't go so far from home to see similar strategies of displacement of Indigenous peoples that use the rhetoric of welfare provision (be it providing welfare or withdrawing it) and emergency. Battles for communal land and cultural rights, are also seen all over the Pacific, where the Australian state plays an important counter-insurgent role. The Rural Cities Programme in Chiapas and its dispersion-poverty thesis is an example of the politics of welfare at its most extreme and an insight into the real agendas of "nicer than the Liberals" political parties.

October 15th Solidarity: Global Day of Action: Saturday 30 August

Demonstrations and protests are being planned around the world for the global day of action to 'Drop the Charges' against the 20 people arrested in the State Terror Raids in Aotearoa NZ of 15 October 2007. (The depositions hearing begins on 1 September).

Take to the streets and demand the unconditional freedom of those still facing arms charges. We need to let people know that the case is on-going, as is the struggle for Tino Rangatiratanga and Te Mana Motuhake o Tuhoe, and the fight for the repeal of the Terrorism Suppression Act.

International solidarity actions would be awesome! If you are organising in your community, please let us know about your event so that we can publicise it: email Info@October15thSolidarity.info

Sign on to the Solidarity Statement:

We demand the unconditional freedom of the people who are facing charges as a result of the state terror raids on 15 October 2007.

Attempts by the police to lay charges under the Terrorism Suppression Act (TSA) failed but people are still facing politically motivated charges under the Arms Act. These charges are the result of a racist operation.

Police used the Terrorism Suppression Act and over $8 million to harass and punish political activists who they saw as supporting Tino Rangatiratanga.

The police have arrested a few people but we're all targeted. The arrests of 15 October are aimed at intimidating and frightening all of our communities and cannot be tolerated.

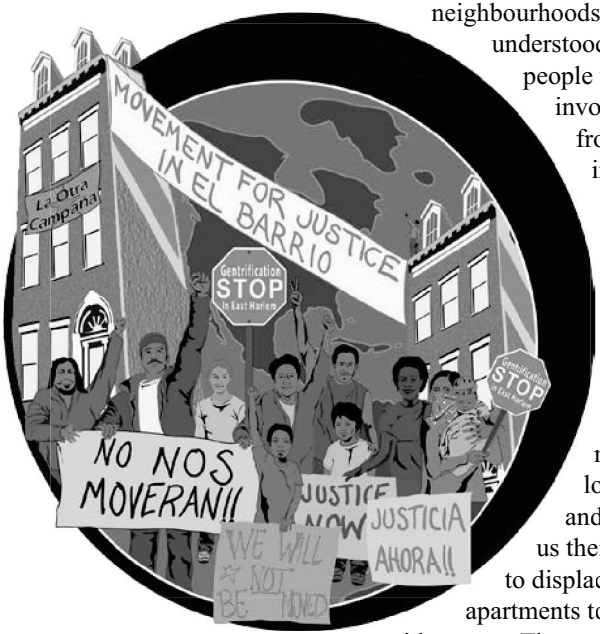
We therefore call on everyone to stand up against this attack on our communities. We support the global day of action on 30 August 2008 and are mobilising to demand the unconditional freedom of the people facing charges as a result of the state terror raids.

You can sign on electronically at www.october15thsolidarity.info or by emailing info@october15thSolidarity.info

International Declaration in Defence of El Barrio

For Movement for Justice in El Barrio, the struggle for justice means fighting for the liberation of women, immigrants, lesbians, people of colour, gays and the transgender community. We all share a common enemy and it's called neoliberalism. Neoliberalism wishes to divide us and keep us from combining our forces. We will defeat this by continuing to unite all of our communities until we achieve true liberation for all.

Movement for Justice in El Barrio is fighting against neoliberal gentrification in our neighbourhoods. It is a process that is better understood by us, the humble and simple people who are affected by it, as it involves the displacement of families from their homes for being poor, immigrants and people of colour.


MOVEMENT FOR JUSTICE IN EL BARRIO
La Otra Campana
Gentrification STOP In East Harlem
NO NOS MOVERAN!!
JUSTICIA AHORA!!
WE WILL NOT BE MOVED

This displacement is created by the greed, ambition and violence of a global empire of money that seeks to take total control of all the land, labour and life on earth. Here in El Barrio (East Harlem, New York City), landlords, multi-national corporations and local, state, and federal politicians and institutions want to force upon us their culture of money; they want to displace poor families and rent their apartments to rich people – white people with money. They want to change the look of our neighbourhoods, with the excuse of "developing the community". They want to remove from the street: the street vendors, who earn an honourable and dignified living; the families that have their small businesses and small restaurants, small clothing stores, and the small bodegas on the corners in our neighbourhoods. They want to displace us to bring in their luxury restaurants, their expensive and large clothing stores, their supermarket chains. They want to change our neighbourhoods. They want to change our culture. They want to change that which makes us Latino, African-American, Asian and Indigenous. They want to change everything that makes us El Barrio.

Now the multi-national, multi-billion dollar corporation Dawnay Day Group is waging a war against our community from their headquarters across the ocean in London. Dawnay Day Group recently bought 47 buildings in El Barrio with the sole purpose of forcing us from our homes in order to increase their profits. Our struggle to fight back must also cross oceans and cross borders and that is why we are launching our "International Campaign in Defence of El Barrio". Gentrification is one of the devastating manifestations of neoliberalism at the local level, but the threat transcends borders. Governments and institutions all over the world are sanctioning the violent, unjust, and inhumane displacement of people and communities from their rightful homes.

Together, we make our dignity our resistance and we fight back against the actions of capitalist landlords and multinational corporations who are displacing poor families from our neighbourhoods. We fight back locally and across borders. We fight back against local politicians that refuse to govern by obeying the will of the people. We fight back against the government institutions that enforce a global economic, social and political system that seeks to destroy humanity.

We fight so that:

- The oceans and mountains will belong to those that live in and take care of them.
- The rivers and deserts will belong to those that live in and take care of them.
- The valleys and ravines will belong to those that live in and take care of them.
- Homes and cities will belong to those who live in and take care of them.
- No one will own more land than they can cultivate.
- No one will own more homes than they can live in.

We are calling on all people of good conscience to support us in this fight. A fight against this global empire of money. A fight against neoliberalism. A fight for humanity.

As part of our "International Campaign in Defence of El Barrio", we are organising on a transnational level to combat displacement in El Barrio and we hope to build a multi-national network of allies and supporters who will stand by and support us in our struggle as we expand our resistance to take on Dawnay Day Group in London, and any other global, national or local threat to our right to dignified housing, autonomy and self-determination.

We are calling on all people of good conscience to support our struggle against the forces that seek to destroy our community by becoming allies to our "International Campaign in Defence of El Barrio".

From El Barrio, New York.
Movement for Justice in El Barrio
March, 2008

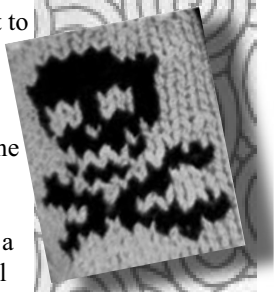
For more info, email:
movementforjusticeinelbarrio@yahoo.com

A Manifesto

by Fuckin' A

Step into the world of an 'average' teenager. What can you see? Myspam invading a flickering computer screen? A stack of glossy magazines praising the next big fashion fad? A distorted mound of generic neon fashions and skinny jeans? Or maybe you see the workings of a tragic consumer culture?

Whatever you can see, it will always be a well known fact that thieving corporations have a tight grip around the minds (and purses/wallets/back pockets/piggy banks) of teenagers in Western society. I am ashamed to say that I am not exempt from the commands of these starving companies. I am continually bombarded with commands. What to wear. What to eat. What to listen to. What deodorant to use.



During the teenage years, we are vulnerable during a time when we must be strong. As we form strong opinions and values, we often succumb to the invasion of disguised enemies. That Cosmo magazine is a deadly vessel for envy and vanity. That mobile phone silently transmits threats. That Maybelline ad doesn't only market 2008's hottest lipstick shade, but also a subliminal message hoping to find its way into your porous mind. We will often find it difficult to say 'no'.

As youth, we will oppose the evils which threaten our rights, freedoms, opinions, values, hearts, minds, bodies and anything which we value in our lives. We will challenge what we are taught, never immediately accepting what we are force-fed in our classrooms and homes or what we see on the glass screens of our televisions, the black and white realm of newspapers and the glossy pages of magazines.

From perfume advertisements to music videos, we as adolescents are faced with demeaning imagery of men and women advocating the dangerous phenomena of the sexualisation of virtually every aspect of Western culture. We refuse to surrender to the airbrushed photos of plastic plumped lips and breasts and bodies, the stilettos and mini skirts. We refuse to surrender to the definitions of masculinity and femininity through the separation of what is classified as male and female.

From the Myspam fame phenomenon to the starving girl/boy look trends in fashion, we find ourselves trapped between fads which we try to use to define our identities. We refuse to have our perceptions altered, about ourselves, about others. We will celebrate how our individual qualities unite us with others. Whether it is about how we choose to dress, what we choose to eat, what we choose to believe, how we choose to live – we will struggle to fight for what we believe.

However, we will not fight with violence but with an open mind, as ignorance is an enemy. Valuing knowledge and inquisitiveness, we will

seek to explore and learn, using what knowledge we gain as a weapon. We refuse to be misinformed or to be misguided by what we have been taught to see or what we want to see. Creativity is also an important weapon. We will create to destroy. Destroy to create. We will write, sing, paint, sculpt, move, create, destroy to keep an open mind and to open up the minds of the narrow-minded.

Finally, we will seek to have our opinions be heard and to see our ideas become reality. We must realise that we will soon be 'running' and be 'in charge' of our society. We refuse to think that we are helpless and powerless as young people. We must begin to bring about change and assert our ideas about how we want to see our world to evolve, not devolve. As we hear and read about the way present day politicians are handling situations involving our world, it is clear that there needs to be alterations. If we are stuck in a cycle of accepting what has already been done, we are not learning from mistakes and not learning at all. Whether it be about the environment, about sexism, about what is seen in the media, about the institutions in society – we will voice our ideas and see these ideas in action. Young people often have better ideas about particular aspects of society than the 'oldies' that currently run our country today. These so-called leaders are often trapped in yesterday, tangled in 'traditional' values and 'when I was young' clichés. As youth, we will bring about the real change.

SHUT DOWN
the Adelaide Arms Fair

In November Adelaide will host the Asia Pacific Defence & Security Exhibition.

Last time the merchants of death brought an international arms fair (AIDEX) to Australia, activists from all over the country descended on Canberra and shut them down - it's taken them 17 years to get up the courage to try it again.

This meeting will be a chance to hear from a speaker from Adelaide involved in preparations for anti-APDSE protests, & someone who was part of the AIDEX protests in Canberra.

----Public Meeting:
Friday 29th of August, 7.30pm at UTS

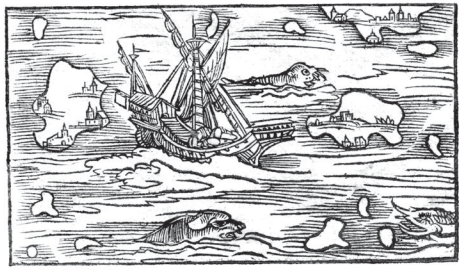
----Film Screening & discussion, with footage from the 1991 AIDEX protests:
Sunday 21st of August, 5pm at Black Rose Books, 22 Enmore Rd, near Newtown Station.

Discussion about Veganism at Black Rose 2pm 23rd August 2008

A meeting for anyone in the community to come and share their views on the speciesist nature of carnism or the elitist ignorance of veganism... oh yeah and to partake in some great vegan food and beer!!

Black Rose Anarchist Library and Bookshop: 22 Enmore Road, Newtown

"THE SEA IS RISING & SO IS THE WORKING CLASS!"



This article is a summary of discussion from a workshop that Mutiny put on at the recent Students of Sustainability conference in Newcastle. We aimed to start a conversation about how revolutionary class politics & ideas of workers' control could be part of a movement to stop climate change. It stems from a general concern that if revolutionary ideas like these are absent from this movement it will (& somewhat already does) take on an incessantly monolithic voice. We do not want a top-down movement, & reject the idea that capitalism or the market can provide solutions to this global issue.

The workshop occurred in the lead-up to Climate Camp, which was a real attempt to encourage a grassroots movement, to put direct action along with education at the forefront of that movement & also to create alternatives (ways of living). Still with the mass-action aim of Climate Camp to temporarily shut-down the Hunter Valley coal chain, we felt that it was an important time to be asking how workers in industries like these could be part of this movement.

Discussion was framed around four questions:

1. Is a green capitalism possible?

2. What are current strategies to improve the environment?

3. Think about campaigns you're working on now. Is there a connection to class analysis? If not, how could there be?

4. If direct action in an environmental campaign has disrupted production for a short time, how could we convince workers to shut it down altogether?

Instead of telling you what we think the answers are, we are going to attempt to summarise the points that were raised in the workshop.

Green Capitalism

Discussion began around the question of whether a 'green capitalism' could possibly work & provide solutions to the problems of climate change. By 'green capitalism' we mean capitalism absorbing the concerns over environmental destruction & global warming, & churning out 'market-based solutions', such as emissions trading schemes, to supposedly resolve the problems. We argue that capitalism itself is the cause of environmental destruction - rather than being a gangrenous limb of the beast, the disease itself pumps through its veins.

'Green capitalism' is a consumption based solution

This was a particularly important point that emerged in discussion. That most of the 'solutions' to climate change are consumption-based means they are about how the 'individual' can spend their money & apply their time to be more 'carbon neutral'.

This completely misses two points: that big, profit-generating industries are the major source of carbon pollution & that governments will never be able to sufficiently rein them in. Consumption-based solutions also inherently privilege the wealthy (again) & for this reason can never be a

genuine solution. Additionally these solutions reinforce the apathy of consumer society, & celebrate participating in & consuming in new markets as an ecological act.

Capitalism & technology

It came up that because governments & industry are increasingly being pressured into at least looking like they are doing something to address climate change, new technologies that could be part of the solution are being created. Could this be the market doing exactly what capitalists say it is meant to by creating a supply where there is a particular demand?

The problem with this view is that the market is inherently tied to already existing corporations, governments & industries. This means there is rarely an emphasis on developing technologies outside of already existing frameworks – for example rather than developing alternative clean energy sources, the current talk of 'clean coal' is purely a desperate response to keep the coal industry afloat. The logic of capitalism is to not abandon an area of such great profit, no matter what the human cost. Further, new technologies tied to a particular corporation or industry are never employed for the communal good as much as from a profit-driven interest.

Current strategies to improve the environment

Moving away from corporate-produced solutions to climate change has been a major consideration for many involved in this movement. It was also an important part of the discussion at this workshop as we considered how more revolutionary approaches needed to be at the forefront of this campaign & how this required engagement with people beyond the small enviro-activist milieu.

Creating alternatives

Some environment groups have attempted to create 'alternate ways of living', as an example of what is possible. This typically means using sustainable technology at conferences, camps, etc on a mass scale. For instance organic food co-operatives are promoted & all electricity at an event could be solar powered. This is an important first step because it demonstrates alternative ways that society can be organised. The idea expressed was that without these alternatives, communities reliant on the coal industry would simply dismiss environmental arguments out-of-hand. However, this needs to be undertaken in conjunction with broader initiatives. The question needs to be constantly asked: is this a revolutionary strategy or does it further legitimise green consumerism?

Building alliances

In the lead-up to Climate Camp a number of Newcastle activists began visiting coal communities. They discussed health, safety for workers, the limited amount of public space & tried to find out other specific concerns. They aimed to actually work with & puzzle out people's specific concerns around their daily lives. This is counterposed with just focusing relentlessly on 'big issues', like climate change & environmental apocalypse, without figuring out tangible links to most people's everyday reality. This seems to be an important step in the right direction.

Barriers to acting in solidarity with coal industry workers

The coal industry is a crucial economic part of the Newcastle region. It provides for people & supplies them with jobs. It is consequently very easy for the ruling class (politicians & executives of mining companies) to use 'divide & rule' tactics & to argue that environmentalists aiming to shut down key parts of the coal infrastructure are anti-coal workers.

In our discussions it was put forward that the enviro movement is made up of predominantly middle class students, which is a barrier to connecting & working in solidarity with coal industry workers. The way in which students use language (& twinkle fingers) in their organising is more representative

of subcultural practices rather than a genuine social movement. Within this subculture are multiple layers of assumed knowledge, some merely coded in the already mentioned language, but mostly present in interactions with anyone outside their immediate circles. However, others argued against this by saying that this barrier is not about the movement being predominantly middle class students, but rather is about students in the movement not being conscious of themselves as workers. If someone else profits from your time & labour then aren't you a worker, no matter whether you're a student as well?

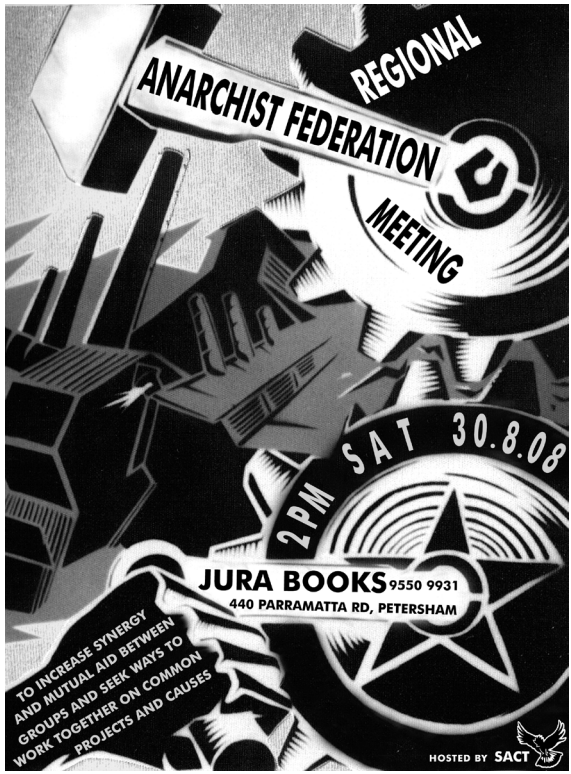
What exacerbates this problem even further is that capitalism alienates & disempowers workers & makes it difficult for meaningful relationships with environmental allies to be forged. This is particularly true when there is no union presence, as in parts of the forest industry. Even when there is a strong union element it is typically bureaucratic & welded to social-democratic demands.

As a solution we need to have wide-ranging discussions with coal workers about how the industry might not be sustainable, why it might cease to exist, & what positive alternatives can be found.

What's so important about the working class?

Capitalism is a social relation & a system based on strong class divisions between different sectors of the population. However, its ability to sustain itself is entirely dependant on a productive, efficient & controllable workforce that can maintain profit margins. Through self-organisation, workers across any industry & in any sector have the power to disrupt & seize control of key infrastructure.

In terms of climate change this could have significant results. A rebellion of workers could stop coal exports all the time, instead of reducing coal exports by 18% in a week as the Newcastle Climate Camp actions did. In place of coal production, a self-organised workforce could also turn its skills to production of renewable energy without the imperative of needing to be profitable. Obviously such a change would need to be part of a wider dismantling of capitalism & could not occur in one workplace at a time. The revolutionary potential of the global working class needs to be realised as an essential part of the struggle for a sustainable world.


REGIONAL
ANARCHIST FEDERATION
MEETING
2PM SAT 30.8.08
JURA BOOKS 9550 9931
440 PARRAMATTA RD, PETERSHAM
TO INCREASE SYNERGY AND MUTUAL AID BETWEEN GROUPS AND SEEK WAYS TO WORK TOGETHER ON COMMON PROJECTS AND CAUSES
HOSTED BY SACT

We thought the workshop was successful for starting a dialogue about revolutionary ideas. If you're interested in reading more, a number of anarchists from Sydney & Melbourne have produced a newspaper on climate change & environment issues, called *Unless You Are Free*. Drop by your local anarchist infoshop, or e-mail us at mutineers@graffiti.net & we'll send you a free copy.

***My Reality* by Fosco Antonio**
Total Cardboard, 2007
(book)

REVIEW

Once again Total Cardboard intervenes to rescue something brilliant from the lowest levels of literary anonymity & recirculate it slightly higher in the stratosphere. We predict that as bigger & bigger publishers pick up the ball this book will eventually be in a perennially located pride of place in Dymocks, Borders & Readings – right up there next to counter culture bibles like *Catch 22.*

Fosco Antonio, the narrator of this sprawling monologue, is an Italian "peasant-class" immigrant who hits Melbourne shores in the fifties. He goes to an extreme Catholic school & suffers feather-duster beatings by sexually frustrated nuns. From here he becomes a low-profile social activist, working as a telephone counsellor, showing up at anti-nuclear demonstrations & comforting the mentally damaged. His main task, however, is to thoughtfully observe world events & contemplate their symbolic flipside.

Of course Fosco goes through all this in anything but a chronological order. It reads like some kind of immense, flamboyant parable – like Henry Miller ranting at Italians on too much coffee. The prose is inconcise & longwinded, stressing significance by repeating whole sentences, for example. He doesn't shy away from rhetorical questions, yet is equally ready to assert idle notions as imputable fact. And Fosco is always ready to return to a point dropped several pages ago, bringing it back into the discussion with an entirely different angle. Milan Kundera comes to mind.

Tone & style are probably his forte. He skilfully uses all sorts of ironic reversals. He brings out the truth by covering multiple points of view, & has a very attractive habit of being stubbornly contrary to things in general. There always seems to be some alternate interpretation of events that, fortunately, he can point out to us. He's like a Zen prankster saying the opposite of what he really means.

His other great strength is his humility & frankness. He admits that he'd moved house thirty-five times in twenty-five years, & that women have always made fun of him. (We wish we could show you an example of his prose, but it takes whole pages to fully appreciate his voice.)

This is also the most charismatic look at modern Australian history in just about ever. We usually accept that not much of significance has occurred in this country, but Fosco puts us in the picture. He reveals the untold gravity behind Richie Benaud, Germaine Greer, & the last man hanged in 1967. A lot of younger readers will be warmed by his recollections of social change – especially the "Great Walk Out" from organised religion which anyone born after the 1960s can hardly imagine.

Fosco is an intellectual loner, watching the world from the safety of the One Star cafe. He's an urban ascetic, who considers Pope John the radical voice of the sixties & who pegs his philosophical ideas on an upside-down map. Fosco tells us this is not the Great Australian Novel, but he might be wrong.

This review (slightly edited for length) comes from *Anarchist Book Review*, a zine full of such excellent reviews of "the books that unfortunately slip through the cracks of the mainstream consciousness," & which appeared out of the blue in our post box. You can contact its creator at thebenchpress@y7mail.com

My Reality is available at Black Rose Books.

In this zine:

• Mutiny reports on a conversation about how revolutionary class politics & ideas of workers' control could be part of a movement to stop climate change.

• A declaration against neoliberal gentrification in the neighbourhoods of New York & around the world.

• A call for solidarity with activists arrested in state terror raids in Aotearoa (NZ).

• Mayahuel explores the logic of displacement behind the Rural Cities Programme in Chiapas & how similar ideas about welfare & emergency are used to justify Indigenous dispossession the world over.

• Fuckin A' writes a manifesto calling teenagers to free their minds (& wallets) from the tight grip of thieving corporations.

• News from Aotearoa, Australia, Bangladesh, Canada, Iceland, Palestine & the UK.

• Review of My Reality, by Fosco Antonio.